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Vol. V.

Massachusetts Missionary Society.

ANNUAL REPORT

Read and accepted May 29th, 1826.

With devout acknowledgments to the Father of mercies let us greet the anniversary of this Society. May the Spirit of all blessing and rest upon us; our hearts be enlarged with benevolent feelings and our prayers be for the more ardent love to the Redeemer, and to those who are called to follow him.

The Trustees, in the course of the last year, have made the following appointments: Mr. FARMER HOLT for three months in the vicinity of Bloomfield, and the Rev. J. H. B. for three months in the vicinity of New-Sharon. These are the only appointments made in the year.

The Rev. J. H. B. has been in the course of his mission visiting a large number of Towns in the Counties of Kennebec, Somerset and Oxford. He preached two and three times each Sabbath, and several lectures in the course of each week, besides attending prayer meetings, conferences, funerals, and administering the Lord's supper several times. The people, whom he visited were generally disposed to attend public worship, and gave good attention to the word. Mr. Sewall assisted in gathering a small church of eight persons, 4 males and 4 females, in Kingsfield. They were remote from any congregational church; gave good evidence of piety and were very desirous of being embodied into a church. One of the number, a man of 70 years, had been long praying for this event, and like good old Simeon when he took the infant Saviour in his arms, he was almost overwhelmed with joy on realizing the object of his prayer. Thirteen have been added to the church in Chesterville, the fruit of the revival there mentioned in our last annual report.

Mr. Wm. P. Kendrick spent the term of his appointment at Farmington in the County of Kennebec, and neighboring towns. Here there is a congregational church of about 30 members established in the truth, and giving pleasing proof of possessing the Christian temper. Many of these weep over their destitute situation, and feel a painful solicitude for their children, who are growing up without the means of salvation, and exposed on every side to error and vice. They express the most heartfelt gratitude for the labors of missionaries. Here a Sabbath school has been established of which our missionary gives a very pleasing account. Could a pious, prudent and able preacher be stationed here, in two or three years it is probable he would collect a congregation sufficient to give him an entire support. Nor can we fail to regard such an event as peculiarly desirable, if we consider that this town must from its local situation become the centre of business and influence in that quarter, and also that in no direction for the distance of 20 miles is there a single congregational minister. Mr. Kendrick labored also in Wilton, Temple, Strong, New-Vineyard, Industry and New-Sharon, in the Counties of Somerset and Kennebec. Many discovered an earnest desire to hear the word. For in the most inclement weather, and bad travelling, respectable women, walked a distance of three miles to attend a meeting, esteeming it a great privilege that they could hear the gospel so near. At Temple there is a congregational church well established in the doctrines of the gospel. The church and people would rejoice to support the ordinances of religion were they able. But they are poor, and must depend on the charity of others to have the gospel preached among them. When at meeting, says our missionary, "I have been highly gratified to witness the good attention paid to the word, and though I have not had the pleasure of witnessing any immediate fruit of my labor, yet I indulge the hope that some good seed has been sown, which will spring up, sooner or later, and cause the hearts of the friends of Zion to rejoice. If any thing will cause a tear to fall from the eyes of the friends of religion in Temple, it is their want of pecuniary ability to provide for themselves the means of salvation. They never expect to remunerate you for the favor you have conferred upon them; but I doubt not their fervent gratitude has ascended to heaven, and that many prayers have been offered for blessings on their benefactors. Could your Society witness the grateful emotions of heart, which have been expressed to their missionary, they would feel amply rewarded for all their efforts to send the gospel among the poor and destitute."

The Rev. DANIEL LOVEJOY spent the time in which he was in the service of the Society at Fairfield, Putnam, Searsmont, Readfield, Montville, Fairfax and Unity. He preached 50 sermons; attended conferences and prayer meetings; administered the Lord's supper three times, and established Sabbath schools in several places. He writes, "I have been received with kindness in every place I have visited, and very considerable numbers have attended the preached word. The people have uniformly expressed very grateful feelings, for the attention shewn them by your Society. There has been apparently more than usual attention for some time past to the things of religion in this neighborhood. It is evident Zion is rising from the dust." In each of the above named Towns with the exception of Montville, there is a congregational church, wholly unsupplied with religious instruction, except what Mr. Lovejoy has afforded them. A few have recently been added to the church in Fairfax, and others are expected soon to join. From Fairfield, Searsmont and Putnam, 30 dollars were collected for the use of this Society. Our missionary thinks that some of the friends of God have been edified by his labors, and he indulges the hope that in the great day he shall find some souls were given him as the seeds of his ministry.

The Rev. AMASA SMITH, preached at Troy, Swanzy, Westport, Fair-Haven, and Tiverton. These towns are in the County of Bristol, Mass. with the exception of Tiverton, which is just over the line in the State of Rhode-Island. He preached 70 times, attended 20 meetings for prayer and conference, 5 church meetings, administered the Lord's supper twice, baptized 18 children, besides visiting the sick, several Sabbath & other Schools, catechising the children, and making numerous family visits. At Fair-Haven were two churches, having each a house of worship, of the same denomination, of the same religious faith, but having no fellowship, & much dissension subsisting between them. As neither church was able alone to settle a pastor, it was very desirable that these churches should become one. Neighboring ministers thinking it a favorable time to attempt the removal of their difficulties, desired Mr. Smith to spend some time with them, and if possible to bring about a reconciliation between them. He did so, and after many prayers and labors, these churches were brought mutually to confess their faults, to forgive each other and to interchange the band of Christian fellowship; subsequently they were happily united in one body, under the name of the United Church of Christ in Fair-Haven. This event has given much joy to the friends of Zion in that quarter; nor is it less a matter of mutual gratulation among these Christians, since they now live in the spirit of peace, and are able to support the public worship of God without any foreign assistance. The church at Fair-Haven, composed of members living in Troy and Tiverton, and the church at West-Port need help. The interior between these places, together with Free-town and part of Dartmouth are a moral waste. It must affect the heart of Christian benevolence to witness such a state of things in our highly favored Commonwealth.

The Rev. JOHN SAWYER fulfilled his appointment in the County of Penobscot, principally in the new settlements west of Bangor. From his journal it appears he has been as laborious as in former years in preaching on the Sabbath and other days, in attending meetings for conference and prayer, in visiting schools and exhorting the youth, in family visits and private instruction. As the fruit of the revival in Brownville, mentioned in our last report, Mr. Sawyer gathered a church in that town of eleven members. "This," says our missionary, "was a season of peculiar interest and solemnity. This is the second congregational church in all the interior from the Kennebec to the Penobscot river." He admitted 4 into other churches, and administered baptism to 8 adults and 12 children. "I have witnessed," he further says, "much of the goodness of God in the course of my mission, and have raised hopes from the increased attention to the proper instruction of the young." There were 14 Sabbath Schools the last summer within the limits of his labors, mostly instructed by pious females.

Mr. RODNEY G. DENNIS was sent on a travelling mission in the State of Maine. He visited nearly 30 towns; some of them in the Counties of Somerset and Kennebec, but most of them in the County of Oxford. In addition to our usual instructions, he was directed to make inquiry in the towns he might visit, what attention is paid to the education of children, whether Sabbath Schools have been instituted, & the monthly concert is observed by the churches; what the ability of the people is to support religious ordinances, and what they actually do; and generally, what call and encouragement exist to send missionaries into that quarter. To encourage churches and congregations to do what they can for the support of the gospel, he was instructed to say to them that the Society in locating their missionaries will give a preference to those towns, which will do what they can to provide for themselves. On most of these points, Mr. Dennis has furnished much interesting intelligence. It would be gratifying to the Society to hear the whole of a few extracts.

"The people in Greenwood are few in number, live at a distance from each other, and seldom enjoy the privilege of hearing the gospel. Their advantages of schooling are also small. They raise only 75 dollars annually for this purpose. They treated me with great attention, expressed much gratitude that I called on them, and

wished me to visit them again. I conversed with them on the importance of doing something for the support of the gospel; told them if they would write to the M. M. Society, making known what they could probably do, that Society would furnish them with preaching to double the amount of their subscription. They appeared to be highly pleased with the information, and promised to try the plan, which I recommended.

"In Albany are about 300 inhabitants, all except two or three families congregationalists. Of this denomination a church was formed twelve years ago. It consists of 20 members. About 50 dollars are annually raised to obtain preaching. When they have no preaching, the church and society meet on the Sabbath, and public worship is conducted by the deacons. One hundred and twenty-five dollars were raised the last year for the education of children; and considering their advantages, their schools have made good proficiency in the rudiments of learning. This place is yet in its infancy, but it promises to become a populous and wealthy town. The inhabitants are industrious, enterprising, and intelligent. The majority are looking forward with fond anticipations to the time, when they shall be able to erect a meeting house and settle a minister. For the labors which I performed here the people expressed much gratitude, and were very desirous that I would tarry longer with them. In Gilead I reached to a larger audience than often assemblies where the people are much more numerous. It was pleasing to see them bend forward with tears in their eyes to hear the word. In Gilead are about 300 inhabitants, two thirds are congregationalists. A year and a half ago there was a revival of religion. The congregational church was then formed, and now consists of 35 members. Tho' in a lukewarm state, they appear to be the real members of the body of Christ. The monthly concert is observed. They raise 50 dollars annually to hire preaching, and 75 for the education of children. These sums are small, but the people are small in number, and many of them are poor. This place will probably always be missionary ground. It is only 3 miles wide, being fenced on each side by piles of mountains. It must not be neglected. Missionary Societies must take it under their wings, and breed and protect it. When not provided with preaching, the Congregational church and society meet usually on the Sabbath, and public worship is conducted by the deacons. The people here are not given to those vices, which prevail in many places; they are moral, industrious, & enterprising." Of Dixfield, our missionary writes, "The religious state of things here is really encouraging. The people flock to meeting from all parts of the town, and many come from surrounding plantations. To appearance they come as hearers, and not as idle spectators. Since I have been here, papers have been circulated, and 40 dollars have been subscribed to obtain preaching the ensuing summer." The information, which Mr. Dennis has given of nearly all the towns, which he visited, is clear & full. The facts he has collected, and the remarks he has made, afford much light to direct the future operations of the Board. To these extracts we will only add his closing remarks to the Trustees. "I cannot rejoice your hearts by giving you an account of a revival of religion in any place through which I passed, or by exhibiting before you a very favorable picture of the state of morals and religion. On the contrary, all the churches which I visited are small and languishing, and generally speaking, I found the religious state of society bad. Error in various and threatening aspects abounds; strong prejudices exist against the gospel consistently taught; and great reluctance towards doing any thing to produce a reformation, and enjoy better times." But there are some things of an encouraging nature. The people are quite disposed to attend religious meetings, and many listen to divine truth with apparent interest. Christians, in many instances, lament the wretchedness of Society; weep over it and sigh before God for better days. In almost every town I visited, I found the people hospitable. They express much gratitude for missionary labor; and some of them are ready to contribute their mite towards obtaining the regular administration of gospel ordinances. The good effects resulting from the efforts of Missionary Societies, are obvious. Nearly all the churches which I visited, were formed by missionaries; and nearly all the preaching which these churches and the societies attached to them have ever enjoyed, has been furnished by missionary societies."

Here, brethren, we close our review of the labors of the missionaries employed the last year, and of their communications to the Board. Though we cannot refresh your hearts with the tidings of any special revivals of religion, where our missionaries have labored, yet the last year has not been barren of intelligence interesting to every pious heart. Much has been done to prepare the way of the Lord, and to make his paths straight in the wilderness; and many facts have come to our know-

ledge, suited to move our compassion, to awaken our zeal, and excite our fervent gratitude, that we have been enabled to do something for God and the spiritual good of our fellow men. In the course of the past year two churches have been planted in our new settlements, and others have been increased, strengthened, and comforted, by the efforts of this Society. Many thousands have heard the word faithfully preached by our missionaries, and been directed to flee to Christ as their only refuge and hope. In some parts of the missionary field, light is springing up in the midst of darkness. People are beginning to think and to feel on the subject of religion, and a conviction is spreading among them, that a man must have talents and learning, as well as grace, to be a faithful and successful preacher of the gospel.

We have undertaken a good work, and a work too of unspeakable importance. It is to promote the glory of God in the salvation of immortal souls. May our hands be strengthened and our hearts encouraged to pursue it with zeal and diligence. Our labors are increasing; the field of exertion constantly widening before us. Every new year calls for new efforts and augmented means. Twenty-one years have passed away since this Society was instituted, and with many prayers and tears, accompanied with tender affection and deep solicitude, consecrated to Zion and her King. Most of its venerable founders, who first shared in its labors, and partook of the holy joy of its early successes, have been called from this vale of tears. To us, who fill their places, they have resigned their toils, and cares, and trials, and solemnly charged us to be faithful in carrying into execution their benevolent intentions. Let us imitate their piety and zeal, their faith and patience, their devotedness and perseverance, in diffusing the light of the gospel over the dark places in our land, and in reclaiming our own countrymen from error and vice.

Impressed with these recollections, and anxious to witness the growing prosperity of this venerable institution, the Trustees deeply deplore the declining state of its funds. That these are diminishing is a fact not to be concealed or denied. For several years there has been a gradual falling off from this Society; and this too, while we have witnessed an increasing disposition in the public mind to aid the cause of missions. Surely then it behoves us to ask, why is this Society losing its hold on the affections of our churches and of community? Let not this question be little or lightly considered. It demands our most serious attention.

The Massachusetts Missionary Society must not die, nor must it barely live; but increase in strength and activity with every revolving year. It was established upon a broad foundation, and designed to be a great in growing institution. Its funds have been applied to promote three distinct objects; to support and strengthen feeble and destitute churches, to gather new churches and congregations in our infant settlements, and to impart to the Indians within the limits of the United States, instruction in the principles and duties of christianity. These objects are certainly among the first, which ought to engage the attention and rouse the exertions of christian benevolence. If it be our duty to extend the territorial limits of the gospel, we shall be wholly inexcusable if we relinquish a single foot of land, which has once been possessed. Those feeble churches, which cannot provide for themselves the bread of life, must not be abandoned. Nor ought we to wait to know what occasions their feeble state before we send them assistance. It is enough for us to know that many churches are unable to enjoy the privileges of the gospel without foreign aid. Nor in supplying these churches ought we to forget our new settlements, or to abandon those infant churches, which have been there gathered by the efforts of missionaries. They look to us for their spiritual bread. They plead in the most tender and feeling manner, that neither they nor their dear children may be left without the precious means of salvation. In some instances their pleas and tears have so deeply affected the heart of our missionary, that he has felt constrained to promise that they should not be neglected, that he would plead their cause, & that they might expect assistance.

Our western States and Territories also have claims upon Missionary Societies; as well as those tribes of Indians, which now constitute a part of the great American family. The field of labor is far more extensive, and in some respects more encouraging in the west than in the east. The stream of emigration from the older States, is flowing on to the west; and it is greatly to be desired that missionaries may be sent into the settlements, which are there forming, that provision may be early made for the support of schools and of public worship, before the people shall have lost a conviction of their vital importance.

From this brief survey of the fields of labor, which this Society ought at least in part to occupy, we must perceive that we have a great work to do. A work, which demands all our zeal and wisdom; nor ought we to decline any effort, which pro-

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ty and prudence may suggest to increase our ability to do all we can. We must attempt great things, or we shall never accomplish them. The more we aim to do, the more we shall perform. It is time we should take hold of our work with resolution; and it is more than time that we should seek by every practicable means to enlarge our funds, and extend our influence. Instead of being contented with an income of ten or twelve hundred dollars, we ought to make every effort to increase it to as many thousands.

But whatever may be the success of our labors, the spirit of the gospel teaches us to rejoice in the success of other benevolent institutions. Devoutly let us thank the Father of mercies that a spirit of beneficence is so extensively excited in the bosoms of Christians, and that so many Bible, Missionary, Tract, and Education Societies have been formed, and are now in active operation, through the land. The object of them all is one, the emancipation of the world from the dominion of sin. This great object let us hold steadily in view, and zealously labor and fervently pray for its speedy accomplishment.

Letter from a Ceylonese Convert.

[Our readers probably recollect, that in the Journal of the American Missionaries at Ceylon, (published in page 74, vol. 5, of the Recorder,) mention was made of the hopeful appearance of GABRIEL TISSERA, an interpreter employed by the Missionaries. The following most gratifying letter from him to Rev. Dr. WORCESTER, is copied from the Panoplist for June. Mr. MEIGS, in an introductory letter, gives the following account of his pupil:—]

"Gabriel Tissera is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased affection, and think his connexion with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and, so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and at no very distant period he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission, and we are certainly no less desirous of such an event. He manifests a fervent love for the souls of this miserable people, and I have strong faith to believe, that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labors have already been attended with the divine blessing. He expects, in the course of a few weeks, to visit Colombo, and intends if possible to bring his mother and only brother to reside permanently in this place. We shall in the first instance, be under the necessity of advancing some money to provide them a small house; but the object to be accomplished is very great, and will, we think, justify the expense. On the 10th of October he came forward, and before many witnesses made a profession of his faith in Christ, and was admitted to our church. It was a day long to be remembered. He is the first native whom we have received to our communion. O may he be the first fruit of an abundant harvest. You will be able to judge with tolerable accuracy the progress which Gabriel has made in the English language, after reading his letter. After he had written it once, I corrected some of the obvious mistakes, and suggested a few alterations and additions. With this exception you may be assured, that both the sentiments and phraseology are entirely his own. Indeed he understands the grammar of the English language very well, but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English idiom."

* His father died about six months ago.

Letter from Gabriel Tissera to the Corresponding Secretary.

Batticotta, Jaffna, Nov. 16, 1819.

REV. AND DEAR SIR,—Though nearly unknown to you except by name, yet having some knowledge of your character, and knowing the connexion that subsists between you and the American Missionaries in Jaffna, I take the liberty to write to you. I know that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the pleasant employment of loving and praising our Redeemer,—my heart glows with warm affection towards you, and towards God my Saviour, who hath inspired such a hope in my breast.

The idea, that the children of God in America, and converts to Christianity in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Saviour, and communing together through the same Spirit, has been a great comfort to my soul. When I read of revivals in that land, and of what Christians are there doing for the spread of the Gospel, I feel a peculiar affection for them. When I see the heathen around me worshipping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them, and of the Saviour who redeemed them, and void of all just ideas of future retribution—my heart is moved with compassion towards them: I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know that Christ has promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I am encouraged to go forward in the strength of the Lord, and to do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. I was born and educated a Roman Catholic. I was in some degree zealous and strict in my profession, till, as near as I can remember, my thirteenth year, when getting into the company of some bad young men, my mind was corrupted. By the influence of these young men, and the bad books they gave me to read, I left off attending church and was

almost ready to laugh at religion. I did not believe that the Word of God was true, nor did I care for the things contained in it. In short, I had no relish for any thing serious; but, on the contrary, I recollect very well that I had the most bitter hatred to every thing which had even the appearance of religion. In this dangerous condition, dear Sir, with a heart full of pride on account of my supposed attainments, I went to your missionaries who had a few weeks before arrived at Colombo, and they were kindly pleased to instruct me.

I remember one remarkable instance of my unbelief and hatred to serious things. The Rev. Mr. Meigs attempted to speak to me on the importance of having a new heart, &c. Having a hatred to such talking, I first tried to wave the subject, by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient, that I exclaimed, "I beg, I beseech you, Sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested so much impatience, that he was, no doubt with grief, obliged to leave off for the time.

I remember some other circumstances like the following: viz. that instead of saying, God has granted me these mercies, I was used to say, 'Nature has granted them.' Instead of saying, that God in his providence has done so, I was used to say, 'chance has done it.' I thought, and many times said, the universe has existed from eternity. It never was created, and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgment—that the earth would not undergo those changes which the Holy Scriptures foretell; that the miracles recorded in Scripture were all fabulous—that the Bible is but a device for deceiving men, and that, since there is no such thing as revelation, one religion is as good as another. I was used to say, that I would welcome death, because it will be an eternal sleep: meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than the necessary operations of nature, and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I was literally living "without hope and without God in the world." I neither prayed to God as Protestants do, nor invoked the saints as Roman Catholics do. I sometimes went to a Protestant meeting, sometimes to a heathen temple, and sometimes to a Roman Catholic church. I cared little about any of them; only when in the last mentioned, I did some ceremonies to please my friends. This was about my sixteenth year.

About this time I engaged to serve your missionaries as an interpreter, and therefore accompanied them from Colombo, (my native town,) to Jaffna, where I have ever since served them in that capacity. Since I came to Jaffna, they occasionally talked with me about the state of my soul, but apparently in vain. They put religious books into my hands, and recommended them to my attentive perusal, but I could not be persuaded to read them. About this time, I found my mind gradually believing, or rather forced to believe, the sacred truths which I was the medium of communicating to others. At length my doubts were removed, and my mind was convinced that I was in the road to destruction. But I am surprised to think, that notwithstanding this rational conviction, I delayed repentance, and thought I could repent when I came to die, and that religion, if attended to in my youth, would destroy the hours of my pleasure. I never prayed. I took my meals, laid myself down to sleep, and rose in the morning, without ever thanking the Author of all my mercies. Sabbaths were sometimes spent in reading serious books, but they did not interest me, and I found no enjoyment in the Sabbath. I still showed a decided hatred to religion, and I add with grief, that I yet continued to undervalue the sacred Scriptures. I would read any book but the Bible; and would hear any thing but serious conversation.

Blessed be God, that he did not cut me off when I was walking on the brink of hell. About last December, I was alarmed about my condition, and took myself to prayer; made some resolutions, and compelled myself to keep the Sabbath, as I then thought, and to love the Christian ordinances, such as public and social worship, &c. I often made resolutions, and as often broke them, till at last, finding myself totally incapable of doing any thing to help myself, I saw the need of Christ, and of humbly taking my place at the foot of the cross. Such, dear Sir, had been my feelings, before, as I hope, I found mercy of the Lord.

I now proceed to tell you my present feelings. I sincerely tell you, that I find my heart to be full of evil; on the Apostle says, "exceeding sinful." I cannot express the painful feelings which I sometimes experience on account of sin. About the latter part of March last, I had a hope that God had mercy on me. I still hope with trembling, that I have passed from death unto life. Sometimes I have peace of mind. I am taken with things above: I mean, that my mind is occupied with things which belong to the kingdom of heaven. On some occasions, especially when I draw near to God in prayer, I realize death and the resurrection, and contemplate the glory of God, the love of the Saviour, and the happiness of heaven, with great delight. I want to be free from sin. I should feel it my great delight to spend and be spent for God. I often think of the day of judgment. Time is short; eternity is near. The world is no more charming as it once appeared to be. It is full of sin and misery. I pray for and expect

the time when the earth shall be filled with the knowledge and glory of God. Jesus is the lovely theme upon which my heart delights to dwell. Into his hand I commit my soul. He is the Rock of my defence. He is my hope, my life, and my all. Him I should praise before the heathen. O, for a heart of gratitude.

I am sincerely sorry that I do not love my dear Redeemer as I ought. But alas! dear Sir, facts compel me to say, that there are seasons when my affections wander from God. Then I see that my heart is not wholly sanctified. I think also, that I feel in my heart something of the warfare which the Apostle describes in the 7th of Romans. "For what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. For the good that I would I do not; but the evil which I would not, that I do."

I earnestly beseech you to pray for me. Please to pray the Lord, that if he has begun a good work in my heart, he may carry it on to perfection. Pray that I may enjoy more of God, and that I may love my Redeemer better than my soul. Thus far, my dear Sir, I have dwelt on the state of my mind. You will please to excuse me.

I am sincerely happy to relate the pleasing circumstances of two young men belonging to the school at Batticotta, who, I hope, have found Christ dear and precious to their souls. One of them was a professed nominal Christian, the other a strenuous heathen. The former has been serious ever since he came to Batticotta, and the more so of late. A few months ago, he felt that God had had mercy upon him, and changed his heart. His subsequent conduct proves, that he is sincere. He gives, as far as I can see, some evidence of real piety. The other, amidst constant exhortations to repent and receive Christ, had continued to hold his heathen practices till about seven months ago, when he was alarmed about his situation,—began to be in great distress of soul, had deep sorrow for sin, and was frequently sighing, weeping, and praying in secret. Thus he continued a few weeks, when he felt the love of Christ in his heart. But here I must speak with caution. He prays very fervently in secret, and not less so with his companions. But sometime ago he would laugh in his heart at those who pray. I see a change in his general conduct. He is usually alive to the things of religion, and the more so on particular occasions.

The Rev. Mr. Meigs holds a meeting with the young men in the school every Saturday evening, when we tell each other our feelings and experience during the week past, and pray for the blessing of God on the ensuing Sabbath. This meeting has been continued now more than a year. It has done, I hope it will do, much good.

I am happy to tell you, that since we, (the abovementioned young men and myself,) felt the great love of Christ in our hearts, we have continued frequently to speak to each other about our religious experience. On the 7th of July last, we began to have a short, but regular, meeting every evening, in which we exhort, warn, and pray for each other. The meeting has generally been attended by five young men and one boy, who are serious. Pray, dear Sir, that God's blessing may attend us; that God's Spirit may be poured out on this place; and that multitudes may be brought into the kingdom of Christ.

I add something respecting the late Rev. E. Warren. Mr. Warren was the first who instructed me at Colombo. He attended me about three months, when he left Colombo for Jaffna. I often conversed with him after he came to Jaffna. He spoke to me considerably during his last sickness, before his voyage to the Cape. He was always kind and faithful to me. I can now remember something of his conversation with me, and some of his advice, warnings, and reproofs, which I hope have been blessed to my soul. His memory is ever sweet to me, and I sometimes have many agreeable associations in my mind, which render my remembrance of him very pleasing. O may my poor soul be prepared to meet him in the blessed realms of bliss, where friends meet to part no more.

In connexion with what I have said of Mr. Warren, I would mention some pleasing circumstances that have lately taken place at Tillipally. A pious young man, named Nicholas, of whom I think the Rev. Mr. Poor has already written to you, forms a great addition to the mission, and has, I know from my personal acquaintance with him, an ardent love to immortal souls. He affords great assistance to Mr. Poor, is, and I hope will continue to be, an instrument of much good to the heathen around him.

You will be pleased to hear that I find some serious boys at Tillipally. One in particular, who was named Niles, by the Rev. Mr. Poor, has a very promising appearance. I mean that he is so with regard to religion. He, though young, is a subject of very serious impressions. Next to him is a larger boy, named Porter. But since I think you will hear more particularly from Mr. Poor on the subject, I would only make some general remarks on the appearance of things at Tillipally.

As to the boys of the boarding school, they are in a very promising state, both with respect to religion and learning. The school for heathen girls presents very pleasing appearances. This, I believe, is the first school of the kind that ever was in the district; and it will, I hope, be a beginning of much good to these people, both by its own influence, and by its being a good example set before people who have been used to say, that "they have no such customs." I know about four men at Tillipally, who appear to be subjects of serious impressions. A woman, sister to

the young man abovementioned, gives some evidence of real piety.

We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens, dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful laborers to labor among the heathen, and to win souls to Christ.

I request an interest in your prayers. I send much love to you, and to the Church of Christ of which you are the pastor. I should be happy to hear from you, if amidst all your important duties you can find time to write me a short letter for my consolation and encouragement.

With Christian affection, I am, Rev. and Dear Sir, Yours, GABRIEL TISSERA.

REVIVAL IN BRISTOL, R. I.

For the Boston Recorder.

MR. WILLIS.—To the honor of our God it is due to make known the wonders of mercy which he hath wrought among us in this place. We present this statement to the public in the humble hope that it will call forth a devout aspiration of praise from the friends of the Redeemer; that it will increase their confidence in the God of all grace; and cause them to be more ardent and persevering in their prayers and exertions for the salvation of perishing sinners.

About eight years ago this place was visited with a very blessed revival of religion. The number added to the Congregational Church at that time was one hundred. From that interesting period to the present, many faithful souls have continued to intercede with earnestness for the mercy of God. A praying society was then formed among the young females of our church. This happy circle of beloved sisters have met regularly every Monday evening through the last eight years, except when prevented by particular circumstances. Another association for prayer was formed about two years since, among the elderly sisters, which afforded much spiritual enjoyment to those who engaged in it. Beside these, our church collectively have held a prayer-meeting on every Saturday evening. It has been our invariable practice to have a lecture or conference on Sabbath evening, and another on Wednesday evening of every week.

Notwithstanding all these privileges, iniquity abounded and the love of many had become cold. Many professors of religion had fallen into spiritual slumbers. That steady consistent zeal which arises from a sincere regard to the glory of God and the salvation of men, was much wanting among us, and all ranks of people were much engrossed with the business and pleasures of life.

This was the state of things until a little more than three months ago, when the Lord granted us some tokens of good. At a conference meeting on the evening of the 23d of February, a young man attended who had been under serious impressions for two or three days previous. The people were addressed from these words, "Prepare ye the way of the Lord, make his path straight." Believers and unbelievers were exhorted to prepare the way of the Lord by repentance and faith. Some were deeply impressed at that meeting. These first appearances of a revival gave new life to those who had been waiting for the consolation of Israel. Our conferences were immediately crowded, and a number of persons were awakened. The progress of the work was not rapid at first. There was a gradual increase of solemnity and earnestness, without any appearance of enthusiasm.

Tuesday, the 14th of March, was observed by the Congregational Church as a day of fasting and prayer. It was truly a season of humiliation. Christians felt very deeply affected on account of their past unfaithfulness. It was a searching and trying time to their hearts. Many of them arose and acknowledged their coldness and negligence, asked forgiveness, and expressed a determination to serve the Lord with more fidelity.

The prayers of his people ascended, we trust, as an acceptable incense unto him. The work of grace appeared from that day to become more deep, and more general. Very many were convicted of sin. Very many were anxious to find the way of eternal life. And many were enabled to rejoice in the experience of the pardoning mercy of God. Soon the attention of the great mass of people throughout the town was arrested. Meetings were held morning, afternoon, and evening. The streets leading to the several places of worship were thronged with people at the hours appointed for meeting each day. Almost every countenance indicated a deep solemnity of feeling. Business, for more than a week, was in a great measure suspended, throughout the town. The salvation of the soul appeared to be the great object of attention. This subject engrossed the minds and hearts of almost all. It was the general theme of conversation. It was the only business which seemed to be considered of importance. Indeed, it is impossible to give a description of this interesting scene.

Most of the families in town have been visited with the converting influences of the Holy Spirit. Many cases of individuals and families, which are in the highest degree interesting, might be particularly mentioned; but as it might be considered too personal, they must be omitted in this imperfect sketch. Suffice it to say, that persons of all ranks, and all shades of character have been made the subjects of this wonderful work. Many, who were abandoned to the dreadful habits of intemperance, profanity, and immorality have turned from their ways of sin with deep contrition; and have put on the meekness, sobriety, and devotion of the Christian. The most moral and amiable have also been brought into the kingdom, by the same repentance, the same sense of their perishing and helpless condition. All as far as we have had opportunity to ascertain, who have obtained joy and peace from the Lord, have been made to submit to God, realizing their absolute dependence on his mercy; and to yield themselves into his hands, sensible that it would be just if the sentence of the divine law should be executed upon them. Here Christ has been received as the hope and Saviour of sinners.

It deserves particular notice, that a very uncommon spirit of prayer has been given to Christians. Never, before, have we witnessed such agonizing at the throne of grace. Often have they been constrained to pass almost whole nights in prayer. The most evident and immediate answers have been given. Repeatedly,

while the brethren have been praying for individuals, who were in distress of mind, the Lord has descended,—the soul has been set at liberty, and the signs of penitence, and the tokens of grace, have appeared.

In the Congregational Society the number of those who have given pleasing evidence of being renewed by divine grace, amount to 120. Fifty-three of these have been received into the church; and twenty-four number of hopeful converts is about 60. In the Methodist Society the number is 200. In the Baptist it is about 40. We ought to remember with gratitude, that a spirit of love and harmony has prevailed among us. Truly the love of God has been shed abroad in the hearts of his people.

Our meetings have been held every week for the three months past; and although there has been much feeling, yet there must be a powerful work, there has been no such number of the public meetings in our congregation always been given for all persons to express their feelings, and give a word of exhortation or instruction. Sometimes twenty or more have been in one evening and testified to their sense of the grace of God. This practice is sensible is censured by many in other places. It has been truly astonishing and edifying to hear little children express their views and feelings in the manner they have.

The work is still progressing, although rapidly as it was a few weeks since.—It is readily perceived that this has been a very common display of divine grace, especially in this place are very actively engaged in commerce. Nothing but the power of God could have produced such effects. Scores of scoffers have been silenced, the gay, and the vicious have been brought to the path of duty. Surely all the fulfilment of the prophecies of Scripture, the day near when such scenes as this are witnessed through all the world! Let Christians pray and exert themselves. We have seen time when every word of exhortation or prayer has seemed to produce immediate effect. The work of the Lord—to him be all the glory. We desire to ascribe to him all the glory. Permit us to add, that a remarkable health has been enjoyed ever since the work began. From the 15th of Feb. to the 25th of April, a period of more than two months, only one person died in town;—and scarce any were sick. Such a fact has not occurred in this place in the last 35 years. Let all people praise the Lord, Yours, &c. HENRY WIGHT, Senior Pastor, JOEL MANN, Junior Pastor, Bristol, May 29, 1820. [Congregational Church.]

REVIVAL IN NEWPORT, R. I.

From the Providence Religious Intelligencer.

The first visible appearance of the revival in this place was about the middle of the latter part of March, although it was evident there was a seriousness on the minds of a number some time previous to this. For a long time before, religion was at a very low ebb, but to the name of the Lord, he heard the prayers of his people, and visited them by his outpourings of his Holy Spirit. The sun of righteousness has indeed risen with healing in his wings. About the time above stated, religious meetings commenced, as it were, almost simultaneously. Meetings were held every evening in the week, and frequently two or three times a day, and generally unseasonably late. Backsliders have been reclaimed, and brought to that Saviour whom they had lost sight of. The work does not seem to abate, but rather to increase. It has something of the appearance of apostolic days, when many were converted to the Lord. It is a fact worthy of observation, that Mr. Eddy, Pastor of the First Baptist Church, administered the ordinance of baptism, and reformation commenced, four different times in the three first times he baptized at each of the persons, 5 men and 12 women. These persons baptized the last time, which took place on the last Lord's day, at 9 o'clock, in the evening. The season was remarkably pleasant, attended by a very numerous and respectable assembly, perhaps more so than was ever witnessed on any similar occasion in this town. Mr. Eddy, 1st Baptist Church, baptized 20 candidates 6; Mr. Elton, 2d do. do. baptized 35; Mr. Green, Separate do. do. baptized 35; Mr. Burdick, Seventh day do. do. baptized 2; Mr. Webb has received into the Congregational Meeting, 60 members, 6 of whom have been baptized by immersion; Mr. Hinchey forms me, that 6 members have joined the church, and 7 candidates are to be received next Sabbath. You will see, Sir, by this account, what may depend upon is correct, that of this place, which must be glad to witness the joy to all the followers of the week! Newport, May 30, 1820.

Extract of a letter from Rev. Joux Cullen, Pleasant Valley, Dutchess County, N. Y. The good work of God which commenced in this place last September, continued with time with much stillness and power, and many have been received into the church, and by as twenty more who have not yet been baptized before men. The work spread into the Church in Pleasant Valley, into the towns of Poughkeepsie, and Wappinger's Creek, and are now rejoicing in the mercy of our Lord Jesus God in these congregations. The Lord visited Marlborough in great power. On the 10th and 16th have joined the Church, and the whole of whom were brought home within two months. A work of very rare magnitude has commenced in New Paltz. Both the congregations are under the care of the Rev. J. Ostrum. This is the sixth revival which has been witnessed in this congregation. We have 433 communicants. In the congregation of well, Orange County, the Lord has been visiting his Spirit for some time past. Many have professed to have found mercy, and joined with the Church, and many more will do so, ere long.

Extract of a letter from Rev. Joux Cullen, Reservoir, dated May 13, 1820.

"The state of religion is not particularly encouraging in the middle and western parts of the State; but in Trumbull county, on the west side, the prospect is animating. The Lord made his appearance in the latter part of autumn, and has spread into a powerful manner. In Warren, about 70 have made a profession of religion, and others are preparing to do so. In Howland there has been a great revival. Bazetta 26 have been admitted to the church, which is about one to every family in the place. In Vienna, some 20 have been added to the church. In Fowler more than 30 have been received. Johnson and Christians are rejoicing. But the most signal display of mercy perhaps has been witnessed under the care of Rev. H. Coe. In these towns and Kinman, three towns under the care of Rev. H. Coe. The several churches have expressed a hope that they have mentioned the contiguous to each other. The most extensive revival that has been witnessed in this county." [Communicated by Rev. J. Cullen.]

